4: Krämer--31
116, 604, 593

(1909) 1937

Woleaians
Elato

Mother-right exists. It has resulted from the right of work and duty, for the man does little. The husband does not have anything to do with the family; it is the brother of the mother who does.

28: Spiro--30
116, 604, 593, 178

(1947-48) 1949

Woleaians
Ifaluk

"An interesting problem arises with respect to the mother's brother. This relationship also seems to indicate the intermediate position of the Ifaluk social organization, without indicating whether or not it is in a transitional stage. That is, we have a matrilineal clan in which the mother's brother and the child belong to the same clan, whereas the father belongs to a different clan from his children. Furthermore, the father is classified with the father's brothers and the mother's sisters' husbands, the latter of which are fairly remote relatives, whereas the mother's brother is given an entirely different term, unique and unclassified. Yet, the avunculate does not exist here, though there are certain forms of interaction that are reminiscent of the avunculate, which in the light of our question concerning a transition in kinship system, may be 'survivials' from a full blown system."

28: Spiro--30 [2]
116, 613, 604, 593

(1947-48) 1949

Woleaians
Ifalik

"In the first place, every homestead, which is really every lineage, has its tamon, its household chief, who is the eldest male of the house. Though descent is matrilineal, it is this eldest male, not female, who is the titular head of the lineage, who manages its property, settles intramural disputes, if any should arise, and in general is the overseer of its welfare. His visits to his Lebwutae, his parental home, is frequent, since his toddy is collected from the coconut trees which he inherits from his mother's grove, and he collects his toddy twice a day, so that he usually visits his homestead at least once, if not twice, a day. This frequenting of lineage house, that is, of his sisters and their children, is also characteristic of the other men of the lineage, for they, too, return to the district of their parental home to collect their toddy. And though, it is only the eldest male who is known as tamon, the others have an influence and an intimacy of relationship in the household that strangers do not have."

"But the intimacy of relationship consists of more than daily visit. There are certain mutual obligations, that obtain between brother and sister, which are not rigidly institutionalized, but which function as if they were. A man's sister, for example, prepares food and lavalavas for her brother. That is, when she prepares taro, say, she will bring a dish to her brother, or will offer it to him when he visits the lineage house. Of course, this practice is related to the rules of inheritance, because the taro patches are held in perpetuity in the lineage, but the women work the patches and prepare and consume the taro in their homes, that is, the matrilineal homestead. Legally, however, it is apparent that the men have as much preemtive right in the taro as the women, and the sister's preparation of food for her brother, therefore, is, from this point of view, an indication of that right. However, it involves more than this legal obligation, because this would only entail the offering of the raw taro, and not the cooking or preparation.

The sister also makes lavalavas for her brother. These are not for his wife's consumption, but are used by him as gifts to be presented to his clan members when he visits other islands.

In return the brother will bring gifts of fish to his sister, if he goes fishing by himself, and will bring her presents upon returning from a visit to another atoll.

The great intimacy of brother and sister is also revealed in case of illness. [31] It

is the sister who is most attentive to the needs of her sick brother. If his illness lingers on he returns to his lineage house, where his sisters care for him, devoting as much time and care as his wife.

This relationship, it is apparent, is far from the reciprocity that characterizes Trobrian society, for example, and the same is true of the relationship between the man and his sister's children. The real influence in the child's life, despite their different clan and lineage affiliations is his father, and his mother's sisters' husbands, and the role of the mother's brother is minimal, though not entirely absent, for the latter does assume certain economic responsibilities for him. A young man, constructing a canoe can expect to receive the assistance of his mother's brother, and conversely a man can expect the same assistance from his sister's son. But this reciprocity is not uniquely characteristic of these relatives, for a man expects and receives the same cooperation from his sister's husband, his wife's brother, his father, and his own sons.

The same is true of certain avoidance relationships between these groups of relatives. For example, it is strictly taboo to mention any sexual term, even indirectly, in the presence of one's sister's children. But this same taboo applies to your own children, as well as to your brother's children."

28: Spiro--99
116, 604

(1947-48) 1949

Woleaians
Ifalik

"Mother's sister--child: The mother's sister, again, plays almost the same role as the mother. She feeds the child, plays with it, cares for it, etc. At time, if one did not know the actual genetic tie, it would be difficult to infer from behavior who the actual mother was. If the mother had two young children, it is often her sister who meets the emotional needs of the elder. One day, for example, a number of people were sitting in the home of Talavusman, playing with his baby brother. He was completely ignored, and looked very downcast. His maternal aunt, observing his dejection, called him to her, painted his face, and immediately he was all smiles again."